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A Brief

Exposition

OF THE

Ten Commandments

AND THE

Lords Prayer.

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By *Symon Patrick* Rector of *St.* Paul *Covent Garden.*

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TO MY

Welbeloved FRIENDS

THE

PARISHIONERS

OF

St. Paul *Covent Garden.*

Here being a solemn Vow upon you, made in Baptisme, to keep Gods holy will and Commandments, *it is as necessary to understand them, as it is to be honest men, and not to falsifie or break your word. For an help therefore to the meanest capacities in a business of such importance, I have drawn up an exposition of the* Ten Commandments *in this plain and familiar way of Questions and Answers: not knowing what other course to take that would be of such general use. For the Ignorant can reap little benefit by that which is purposely contrived to the pitch of the wise; but there is no man of such understanding that may not serve himself very much of that which is writ to the simple people. And to say the truth, the plainer and more common any na-*

tion is, of the greater weight and moment we shall find it, and the more every man is concerned in it. Let me intreat you then not to despise this little Paper, but to read it deliberately, and ponder every sentence in it: For it being so brief (that the memory may not be burdened) there is not a word superfluous, which is not necessary to the unfolding the sense of the command. Search the Scriptures also whereby every thing is proved, and afterward search and examine your selves about the breach of any of these Precepts, either in whole or in part. And if the Judgments of God that lie now so heavy upon us, have begot any purposes of amendment, do not add this mans aggravation of your guilt, to break those fresh Vows wherein you have bound your selves to God. And for the strengthning of them, Give your selves to Prayer, as the Psalmists phrase is Ps. 119. 4. Considering also seriously (as an help to that) what it is you ask of God in that form of Prayer which our Lord made, of which I have also added a short Explication. And remember withall, that all the Prayers you make will not profit you, unless they cause you to keep God's commands better, which is the end likewise of all you believe. Read over that which we call the Apostles Creed, and you will find that every branch of it doth naturally bring forth an holy life. When you confess God to be the Creator of the World, it plainly implies his Supream Authority over you, and the obedience you owe him upon that account. When you acknowledge

Jesus

Jesus to be his Son and your Lord, it lays a necessa-
ry [illegible] you to be governed by those Laws
[illegible] Almighty has sent him to give
us. For he died and rose again to confirm and seal
them. He intended to return to take upon him
the government of the whole World. And he will
[illegible] both the quick and dead accord-
ing to them. Let us therefore, what manner of
persons ought we to be in all holy conversation and
godliness, that we may be found in peace at his ap-
pearing. [illegible] next my business now to expound
the Creed's third part, which is [illegible] us to the obe-
dience of God's holy will in all things. That is it
which I [illegible] chiefly promote. And I earnestly
[illegible] that I [illegible] may have no small
effect, but be powerful to excite in you such a
[illegible] Faith as will save your souls.

God Almighty take you into his protection, and
revoke the Edict of Heaven to the destroying
Angel, that you may not die, but live, to declare
the works of the Lord, and pay your Vows to the
[illegible] Amen.

Sept. 13. 1665.

The Lords Prayer.

O [illegible]

GOD spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven Image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thy self to them, nor serve them: For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the LORD thy God in vain: For the LORD will not hold him guiltless that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy: Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the LORD thy God, in it thou shalt not do any work, thou, nor thy Sonne, nor thy Daughter, thy man-servant, nor thy maid-servant, nor thy Cattle, nor thy Stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his Oxe, nor his Asse, nor any thing that is thy neighbours.

The Lords Prayer.

OUr Father which art in heaven, hallowed be thy Name, Thy Kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us, And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the power, and the glory, for ever, and ever, Amen.

A

A Brief EXPOSITION OF THE Ten Commandments AND THE Lords Prayer.

Question.

What doth the Preface to the Commandments teach you?

Answer. The right that God hath to Command, and the reason that I have to obey, both as he is my Creator and Benefactor.

Lev.11.44,45. Lev.19.1,2,3. Lev.20.7,8. Deu.10.12,13.

Q. Unto what Duties doth the first Commandment engage you?

A. To acknowledge the one God of *Israel* to be the onely true God, so as to honour [a], worship [b], fear [c], love [d], and believe him [e], to trust [f], and hope [g] in him, to offer the sacrifices of Prayer and Praise to him [h], and perform all other duties [i], which a creature owes to his all-seeing Creator [k], and to him only [l].

a Mat.4.10.
b Psal.95.6. Psal.96.9.
c Lev.19.14.
d Mat.22.37.
e Isa.43.10.
f Psal.62.8.
g Psal.130.7.
h Ps.50.14,15. Psal.116.17.
i Deut.10.12.
k Heb.11.6.
l Matth.4.10.

Q. What Duties do you think are required of you by the second Commandment?

A. That I give all that external worship [n] to the invisible God which he hath prescribed, but by no means make any corporeal [o] image of him, nor give such religious worship to the image of any thing whatsoever it [p] be.

n Psal. 95. 6. 1 Cor. 6. 20.
o Deut. 4. 12. 15, 16, 17, 18, 23. Isa. 40. 18, &c.
p Psal. 97. 7.

Q. *Can you discern any reason whereby God doth inforce this Command?*

A. Yes, I observe first that he was jealous of his own people, that the very having of an Image would estrange them from him. And *secondly*, That such worshippers of other things he accounts haters of him, and will punish them even in their Posterity, to the Third and Fourth Generation. And *thirdly*, that he will multiply mercies upon those who onely serve him, as the persons who truely [illegible]

Q. *What are the Duties required in the third Commandment, you take your self to be obliged?*

A. *First*, Not voluntarily upon any occasion [r], or for any purpose to swear at all; and *secondly*, when upon weighty causes I am legally required, never to swear falsely [s], nor promise that which I mean not to perform; and *thirdly*, not to use the name of God but with great reverence.

r Mat. 5. 34, 35. &c. Jam. 5. 12.
s Mat. 5. 33. Eccles. 5. 4, 5.
t Lev. 19. 12. Zach. 5. 3, 4. Jam. 5. 12.

Q. *Are the sins against this Commandment more dangerous than others?*

A. Yes, Gods plagues shall certainly light upon such sinners. For he saith expressly He will not hold them guiltless.

Q. *What*

Q. *What do you think the fourth Commandment teacheth you?*

A. *First*, To set apart from my lawful, worldly imployments and recreations, one day in seven for the solemn worship of God [f]; That I may advance my soul in Piety, and learn to cease all my life from sin [u], thereby preparing my self for the eternal praising of God and my Redeemer, in the Rest which remains for his people *: and *secondly*, to endeavour to bring those who are under my charge to the same observation.

[f] Luk 4. 16. Act. 13 14, 27.
[u] Act. 17. 2.
[t] Psal 92. 1, 2. 12, 13, 14.
* Heb. 4. 10.
* Heb. 4. 9.

Q. *But why do you observe the first day of the week, when the Commandment speaks of the seventh?*

A. In memory of Christs rising from the dead on the first day, that he might enter into his glorious rest, having here finished his work of redemption; for which I have the example of the holy Apostles, and the Church of God.

Act. 20 7. 1 Cor. 16. 2. Rev. 1 10.

Q. *What do you here take notice of, that enforces your allowing Gods worship such a portion of your time?*

A. I see that he hath allowed me six times as much for my worldly business; and that he himself hath by his proceeding in the Creation, signified so much to me, and thereupon allowed one day, after six dayes labour, to be a day of blessings unto me.

Q. *What do you think you are bounded to practise by the fifth Commandment?*

A. *First*, To reverence [x], love [y] and obey

[x] Heb. 12 9.
[y] 1 Tim. 5. 4.

[x] Luk.2.51. Col.3.20. Eph.6.1,2.
[a] Luk.14.26.
[b] Lev.19.32.
[c] Eph 6.5, &c. Tit.2.9,10.
[d] Rom.13. 1,5,7.
1 Pet. 2. 17.
[e] Luk.10.16.

[*] Act 16 27, 28.
† Gen.9.6.
[*] Psal 101.8. Rom.13.4.
† Exod.22.2 Deut.22,26.

[f] Mat. 5. 21, 22.
[g] Ibid & Ephes. 4.31.
[h] 1 Joh.3.15 Luk. 10.29. &c. Mat.5.44.
[i] Mat.5.39, 40,41.
[k] Isa.1.15, 16,17. Prov.14.21.

obey [x] in all things (not disagreeing with Gods Commands [a]) my natural Parents. *Secondly*, to respect the Aged [b]. *Thirdly*, To be ruled with humility by the Governours of the family [c], Kingdome [d], or Church where I live [e].

Q. *What blessings attend upon such obedient persons?*

A. Commonly a long and prosperous life, *Eph.6.2,3. Rom.13,3. 1 Pet.2.14. Psal.34 12,13,14.*

Q. *What duties do you charge your self withal from the fixt Commandment?*

A. Not to take away my own life [*], nor any other mans † (unless publique Justice [*], and necessary defence of my own life † make it unavoidable) nor willingly to go to war, unless when I am lawfully commanded, for preservation of the peace. *Jam* 4.1,2.

Q. *Are these all?*

A. No, I take my self necessarily engaged, *First*, to suppress all causeless, and immoderate, long continued (though not causeless) anger [f]. *Secondly*, to put away all contumelious, railing, and contentious language [g]. *Thirdly*, To root out all hatred, and to love even my enemies, and to do them good [h]. *Fourthly*, to meditate no revenge of wrongs [i]. *Fifthly*, Not to oppress and gripe any man, but to relieve the poor [k].

Q. *Do you take your self to be restrained by the seventh Commandment from more than that which we call adultery?*

A. Yes,

A. Yes, I think all other acts [l] and lusts [m] of uncleanness, and whatsoever may be the cause or beginning of them [n], are thereby prohibited; And that I may not so much as gaze upon a womans beauty to satisfie my lust, without being guilty of hidden Adultery [o].

Q. *Is there any thing else that you can here observe also to be forbidden?*

A. Yes, the putting away of a mans wife (except for adultery) and marrying another, or the marrying her that is so put away [p].

Q. *What charge doth the eighth Commandment give you?*

A. *First*, Not to take away or detain [p] my Neighbours goods, either by force or fraud [q]. *Secondly*, not to withhold relief from those that need it [r].

Q. *Is there any one precept which you think will secure all the duties of this Commandment?*

A. Yes that of our Saviours, As you would that men should do to you, do to them likewise, *Luk* 6.31. *Matth.* 7.12.

Q. *What do you apprehend to be the things forbidden in the ninth Commandment?*

A. Chiefly the giving any false Testimony before a Judge against any man [s]. And also lying, and false accusation [t]. Whatsoever likewise may defame my brother, or detract from him before men [u], and all rash judgment, and censures of him in my own breast [x].

[l] Heb. 13.4.
1 Cor. 6.9, 10.
[m] 1 Thes. 4.4, 5.7.
Prov. 6.25.
[n] Rom. 13.13.
Eph. 5.3,4,5
Col. 3.8.
Ezek. 16. 49,50.
[o] Mat. 5.38.
Mat. 5.32.
[p] Jam. 5.4.
Deut. 24.14.
Pro. 3.27,28.
1 Tim. 5.18.
[q] Prov. 11.1.
Lev. 19.13,35
Deut. 25.14.
[r] 1 Joh. 3.17.
Prov. 14.21.
Lev. 19.9.
10,11.
Deut. 24.19.
[s] Exod. 23.1.
Deu. 19.18,19
[t] Eph. 4.25.
1 Pet. 2.12.
Luk. 3.14.
[u] Psal. 15.3.
Ro. 1.29,30.
[x] Luk. 6.37.
Rom. 14.4.
1 Cor. 13.5,7.

Q. What

Q. *What Obligations do you think the tenth Commandment lates upon you?*

A. Not to desire to my self the possessions of my Neighbour, nor to envy them to him; but to be content in whatsoever state I am, without carefulness for the future, *Phil.* 4.6,11. *Mat.* 6 *ult. Heb.* 13.5.

Q. *Have you never observed any place of Scripture that briefly comprehends the sum of all these Commandments?*

A. Yes, Christ tels me of two Commandments upon which the whole Law and Prophets hang; which are mentioned (besides other places) in *Mat.* 22. 37, &c. *Mar.* 12.30, &c. *Rom.* 13.8, 9,10.

Q. *What is the meaning of those words which secure all your duty to God, viz.* Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy mind, and all thy strength?

A. That I esteem and desire him above all things, and bestow upon him my whole self.

Q. *What mean you by these words which give your neighbour security from you?* viz. Love thy Neighbour as thy self?

A. That I deal with every man so *justly* as I would he should deal with me, and so *mercifully* as I wish to be dealt withal by God.

Q. *Canst thou do all these things of thy self without Gods special grace?*

A. No, without me, saith Christ, ye can do nothing.

Q. *How*

Q. *How do you think to obtain his grace?*

A. One way is by frequent prayer of faith.

Q. *What is frequent prayer?*

A. That which bears some proportion to my minutely needs, to the greatness of the blessings which I ask, and to the favour of being invited to be much in the presence of God, by praying without ceasing. 1 Thes. 5. 17.

Q. *When do you pray in faith?*

A. When I pray with an humble confidence that God will give what I ask, and with an obedient readiness to do that my self which I desire he would do for me. Jam. 1. 5, 6, 7. Heb. 5. 7.

Q. *Hath Christ left any direction for your prayers?*

A. Yes, he hath taught me when I pray to say, Our Father which art in Heaven, hallowed be thy Name, &c. Luk. 11. 2, &c. Mat. 6. 9, &c.

Q. *To whom do you direct your Prayer?*

A. To our Father who is in heaven.

Q. *What do you mean by that appellation?*

A. I express by it my reverence * to him, and my faith in him, that his goodness y will, and his power * can, grant my request for my self and others. * Mal. 1. 6. Eccl. 5. 2. y Mat. 7. 11. * Psal. 115.

Q. *What are those requests which you have such an humble confidence that he will grant?*

A. They are six. In the three first I more immediately respect his glory, in the three last my own good.

Q. *What do you desire in the first Petition?*

tion, when you say, **Hallowed be thy Name?**

A. That God may be known to be what he is [z], and accordingly esteemed [a], worshipped [b], and praised [c], in word [d], and deed [e], throughout the world [f].

Q. What is it that you pray for in the second, saying, **Thy Kingdom come?**

A. That Christ may so rule in mine own, and all mens hearts by his holy Laws and spirit [g], that his Kingdom in this world attaining its just height [h], the eternal Kingdome of the Father may appear [i].

Q. What do you beg in the third, saying, **Thy will be done in earth as it is in heaven?**

A. That he will give to me and to all men else his grace, whereby we may as cheerfully, unanimously, and impartially execute his Commands [k], and submit to his disposals [l], as the Angels do [m].

Q. What do you intreat of God in the fourth, saying, **Give us this day our daily bread?**

A. That he would day by day [n] while we are in this world, grant us (in the use of honest means [o]) all things fitting and sufficient for the support of our bodily [p], and spiritual life [q].

Q. What is it that you ask in the fifth, saying, **Forgive us our trespasses, as we? &c.**

A. That he would not so charge us with our sins as to punish us [r]; we promising the like kindness and mercy to the persons who offend us [s].

Q. But

[z] Rom. 11. 36.
[a] 1 Tim. 1. 17.
[b] Psal 89. 6.
[c] Psa 97. 7, 9.
[d] Psa. 113.
[e] Psa. 63. 4, 5
[f] 1 Cor. 10. 31.
[g] Mat 5. 16.
[h] 2 Th. 1. 11, 12
[i] Psal. 86. 9.
[k] Mat. 24. 14. Rom. 6. 12, 14.
[l] 1 Cor. 15. 25.
[m] Mat. 13. 43. 1 Cor. 15. 28.
[n] Act. 9. 6.
[o] Act 21. 14.
[p] Ps. 103. 20 Rev 22. 9.
[q] Mat. 6. 25, 34.
[r] 2 Thes. 3. 10, 11, 12.
[s] 1 Tim 6. 9. Mat. 7. 9, 11. Luk. 11. 11, 13. Mat. 5. 16. 2 Th. 1. 11, 12. Psal 51. 1. Mat. 5. 7.

Q. But Why doth Christ teach us to beg this thing conditionally, rather than any of the rest?

A. For two reasons.

Q. What is your first?

A. To learn us that forgiveness of sin (upon which all our Religion depends, and without which we can expect none of the other blessings) is not absolutely granted to any. Isa. 1. 16, 17. Act. 3. 19.

Q. What is your second?

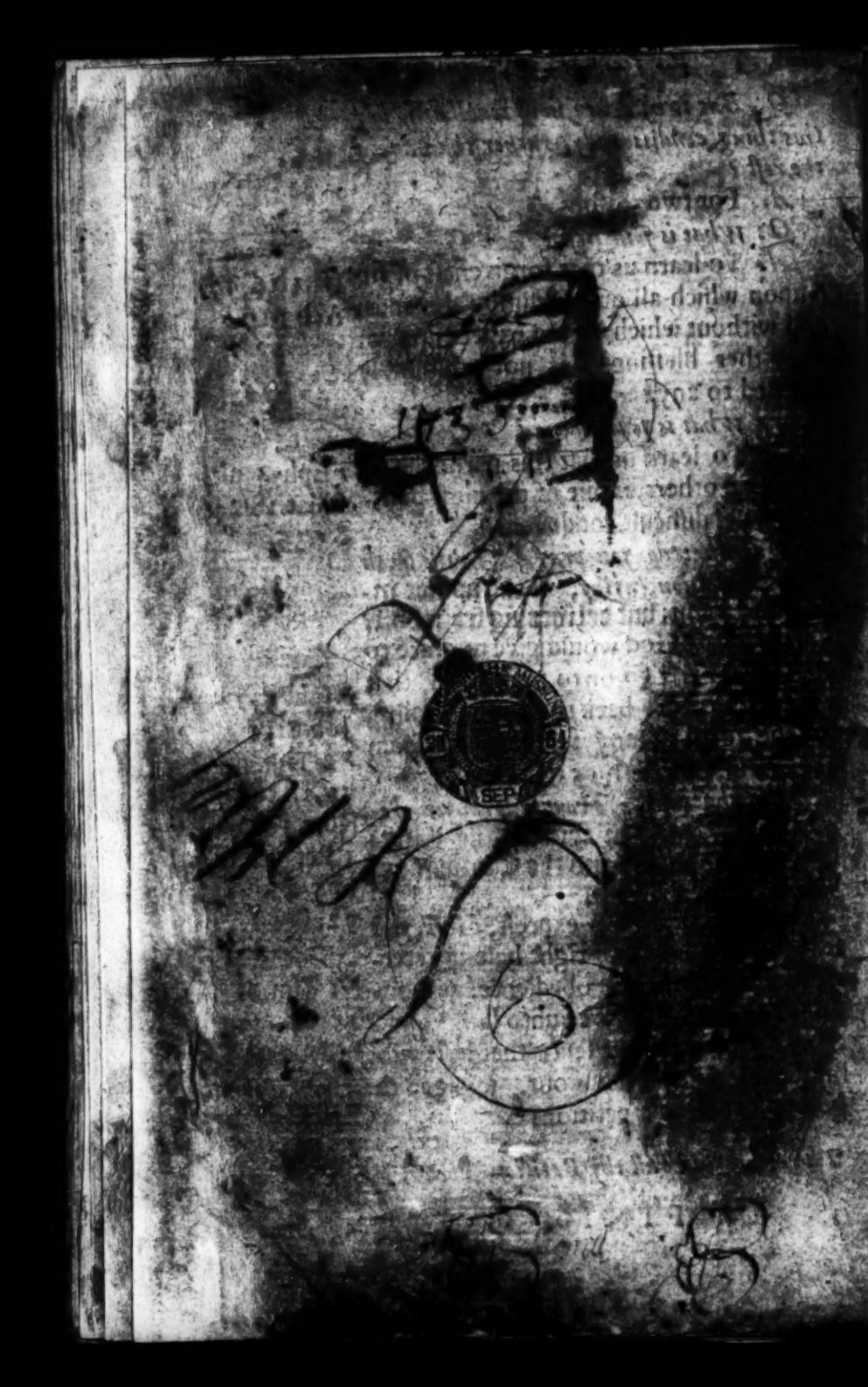
A. To learn us that this particular of forgiving others, is one of the most befitting [t], yet difficult conditions [u]. t Eph. 4. ult. u Mat. 18. 24, &c. 35.

Q. What do you pray for in the sixth and last petition, saying, Lead us not into temptation, but deliver us from evil?

A. That God would give us grace to persevere, and go on to perfection, that we may not fall back to our sins again [x], by the force of any temptation [y] from the world, the flesh or the Devil. x Joh. 5. 14. Joh. 8. 11 y 2 Tim. 4. 17, 18. Rom. 16. 20. 1 Pet. 5. 8, 9. Luk. 22. 31, 32.

Q. Why do you so conclude all your requests, saying, For thine is the Kingdom, the Power, and the Glory, for ever and ever? Amen.

A. We do again express, *First*, our sense, that to God of right belongs eternally that dominion, obedience, and honour, which we ascribed unto him [a]; and *Secondly*, our confidence that he is willing, able, and in honour, ingaged to grant all these our petitions [b]. a 1 Tim. 6. 15, 16. b Mat. 21. 22. 2 Cor. 1. 20. Ephes. 3. 20, 21.

The Lord fulfil all thy Petitions, Ps 20. 5.

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